especially parrots. Live parrots are kept in the villages and carefully raised for their feathers. They know the art of making parrots produce yellow feathers as has been mentioned in another section. Great herds of wild pigs feed in the fields and do great damage to the potato and manioc crops. The Chaná retaliate by hunting the thieves and eating their tasty flesh. They also do the same with deer, ant-bear, fox, hare, and similar four-footed animals. Monkeys, being great robbers of fruit, cause damage for which they have to pay dearly, as many are killed, their meat replacing the stolen fruits. [Sanchez Labrador, 1910–17, vol. 2, p. 258.]

SHELTER

Terena houses, *ovokúti*, were built in a circle surrounding a central plaza called *nóneovokúti*. Villages, which varied in size, were built near sources of water and cultivable land. In the final stages of their stay in the Chaco, villages were not very permanent, as the Terena were on the move. The village, *oneu*, was not only a dwelling place but was also the primary political unit and the center of ceremonial life. Each household had its cultivated plot outside the village, and if these plots were at some distance from the village temporary brushwood shelters were thrown up for the night. The size and disposition of the houses gave no indication of the organization of the Terena into moieties or of the social importance of the chiefs.

As the Terena no longer remember the type of house which they used in the Chaco, we must depend upon historical sources. Even historical sources give us but an indirect description of the Terena house. Sánchez Labrador[1] gives us a description of a Chaná house, and as he states that the Terena belonged to the Chaná people and lived near them there is some justification in assuming that the Terena house resembled that of the Chaná:

The Chaná houses differ in type from Christian ones. Each house is from 16 to 20 yards (varas) long and 8 yards wide. The form of their structure is an arch, which is not supported by center pillars or columns. To sustain it, they use relatively long, thick sticks which make up the wall, the upper ends of which are curved inwards and tied together, but so that they do not touch. The height is about 5 or 6 yards. The houses have no ridges for the part which should be covered by the ridge is left open in order to let in light and to let out the smoke. That is why they do not close the arch completely. The whole framework is covered with a kind of thick long reed which they weave in a curious manner and place over the frame except for the opening. [Ibid., vol. 2, pp. 275–276.]

[1] [Work published in 1910–17, See bibliography, p. 69 -- Analyst]

After resting, the men saunter around the village visiting their relatives and friends and discussing their crops and activities of the day. The women remain at home but men gather in small groups in front of the houses and are served maté by the women. Conversation goes on for some time after darkness falls. By 9 o'clock the visitors return to their respective houses and retire for the night. In hot weather people sleep naked, covered only by a thin cotton cover. In cold weather the men sleep in their shorts. If the mosquitoes are bad, thin cotton cloth serves as a makeshift mosquito net. No proper mosquito nets are used by the Terena.

During the rainy season when the crops are growing the men often remain at home repairing their houses or assisting one another in building new ones, repairing saddles, making handles for axes and hoes, and weaving fans, baskets, and mats. During this period the women spin cotton yarn, weave hammocks, make pottery, and sew clothes for themselves and their families. As everywhere in the world, the women have such constant duties as cleaning the house, cooking, washing, and taking care of the children. The older children, when not at school, are with their parents assisting them in everyday activities, little by little learning the common duties and techniques of adult life.

SOCIAL ORGANIZATION

MOIETIES

Terena informants relate that when they were in the Chaco they lived in villages and were divided into endogamous moieties. One moiety was called the *sukirikionó* or gentle people ("mansa" in Portuguese), and the other the *shumonó* or wild people ("brava" in Portuguese). Although these moieties were primarily ceremonial units, they exercised some social control over their members by regulating marriage and acting in council to settle matters concerning group decisions.

Each moiety had a chief (*unati ashé*). Any village of any size, therefore, had two moiety chiefs. The symbols of moiety chieftainship consisted of a small calabash (*kali ita'aka*), a trumpet made from a cow's horn, and a loincloth somewhat shorter than that worn by nonchiefs. There was no head chief for either moiety nor for the Terena people as a whole. Each chief was the ceremonial

/39 cont./

842 There is no rule as to whether births of boys are preferred to births of girls or vice versa; such a preference depends on individual taste.

584 If a boy is courting a girl, he makes a speech to her, which one can translate approximately as follows: "I wish, I love this woman, I would like to be married, I wish, I wish, I love." -- If the girl is in agreement with him, she declares, short and sweet: "I want to." -- Then the mother of the boy goes to the mother of the girl to ask for her, and the father of the boy goes to the father of the girl. The boy gives his parents-in-laws gifts, 836 and they respond with gifts. Pre-marital sexual intercourse does 585 not take place. When the marriage is to be consumated, the 833 future husband hears from his father, and the future wife from her mother, that for coitus one should lie on the side, and, indeed, /40/ facing each other. "First you must do it that way for it has been done that way since the beginning of the tribes; later you may do it as you please."

842 If there are not to be children immediately, the woman takes [825] a preventive: she roasts a certain snail, places the juice of it [824] in the morning dew, and drinks it very early in the morning. For the same purpose, she can also eat a certain small forest-fruit, which smells like the abacaxy (therefore like a pineapple), but only when it is ripe.

578 Formerly there were no quarrels between man and man, man 178 and woman, or woman and woman because of jealousy; today they do occur.

461 There are women who are lazy. Then the man does her work. But there are also men who are lazy and have their work done by the woman.

115 I have my informant, who first was called Kalapití and later [126] Nakilí, to thank for a few texts of myths which I surely could [114] not have learned from any other Tereno. I shall publish them at another place. I also have him to thank for the information concerning the succession of the chiefs, which without doubt no other Tereno could have given me so thoroughly and completely. For

/408 cont./

796 whereupon the musicians go into their little houses and start
[533] noisy music. Then there are dancing and drinking the whole night through, and not until the first gray of dawn do the festival
796 participants disperse. During the forenoon of the second day all
541 the young men gather at the plaza, split up into two opposing parties, and attack each other until one party is beaten. This fight takes place without weapons, but the fists are used vigorously, and most have bloody heads after the battle. I was shown a young Indian who had lost an eye this way. After the fight everybody
796 gathers in the hut of the chief. One of the musicians, /409/ who
[225] is lavishly adorned, carries stag antlers in his right hand and limps to a hut pointed out to him, knocks there with the antlers on the door post, and limps back. Then the owner of the hut comes out and asks what is wanted, whereupon everybody shouts: A head of cattle (cow or bull)! (The whole tribe buys this head of cattle
[262] before the festival.) Then the man goes back and fetches the head of cattle, which is immediately slaughtered and eaten. As soon as the meat is consumed and the caña drunk up, everyone goes home, and with this the festival is over.

796 The second great festival of the Terenos is called mainu and
541 sometimes lasts 14 days. Early in the morning on the first day,
562 all the men have a rendezvous at a place kept secret from the
[302] women, paint themselves until they are unrecognizable, and
[411] then rush shouting into the village, shooting their guns and bows, and act as though they were enemies and were about to attack the village. The women in the meantime have armed themselves with clubs, fruits, etc., and a mock battle then develops. The women throw gourds, clubs, etc. at the heads of their men and
796 finally drive them out of the village. In the afternoon the men
535 gather at the village plaza and place themselves in two rows.
[237] Then an oddly bedecked dancer appears. He wears a coat of
[302] leaves, his head is decorated with horns and feathers, his body painted with black and red paint. Under his right arm he carries a lance, in his left hand a club; he acts as though he were very tired, makes all sorts of grimaces in connection with this, limps

/90 cont./

361 Boquehina Aldea. It has 18 ranchos, some from 6 to 8
342 meters long by 3 or 4 wide; it is inhabited by 298 Indians.
162
621 Marro Aldea. It has 24 ranchos, some from 9 to 10 meters long by 4 to 5 meters wide and other smaller ones; 386 Indians live in it.

Marrinho Aldea. It has 15 ranchos, the largest from 8 to 10 meters long by 2 to 4 meters wide; 257 Indians live there.

Ipéqué Aldea. It has 11 ranchos, some from 5 to 7 meters long /91/ by 2 to 4 meters wide, and others smaller. In it live 246 Indians.

Santa-Ana Aldea. It has 23 ranchos, some from 6 to 10 meters long by 3 to 4 meters wide, with 379 Indians.

Caytapé Aldea. It has 19 ranchos from 8 to 10 meters long by 3 to 5 meters wide, and 315 Indians.

142 Somatic data. The Terena have dark copper-colored skin, ugly flat face, low forehead, black hair, straight and thick, scanty beard, black eyes, a small nose, small mouth, strong, very white teeth, small ears, small hands and feet.

352 The rancho. The interior of the rancho of these Indians
[237] shows rustic bamboo beds covered with the skin of a cow or of some other wild animal. The hide serves as a mattress,
[145] the pillows are small bags stuffed with straw, there are in addition in the hut several hammocks, several clay pots for water, and some rustic benches, they have no table, their table is the ground.

The kitchen. This is a very simple rancho, or better said
353 a straw roof, some two meters square and a meter and a half
343 high, under which they keep dishes, pots, and other kitchen utensils.

771 Worship. The Terena believe that there is a God in the
825 sky and they believe in the virtues of the tail of the rattlesnake,
787 which has the gift of being able to communicate with the souls
796 in the other world. The only religious fiesta that they celebrate
[821] is the one which corresponds to our Holy Week; it is the passage of the seven stars; this fiesta lasts seven days.